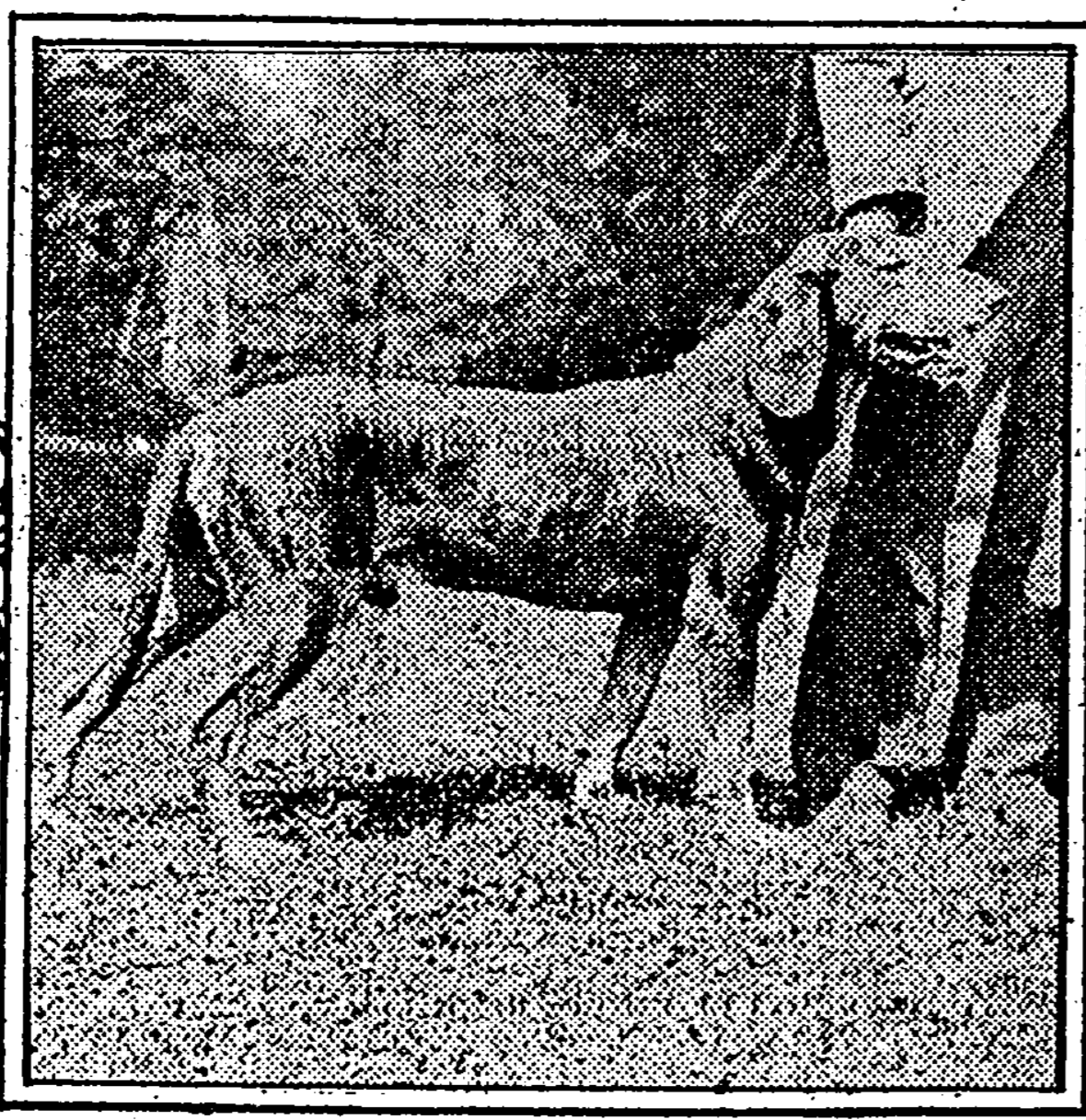


# NEW METHOD OF TEACHING MORALITY TO THE YOUNG

Visual Instruction in Right and Wrong and Niceties of Conduct the Keynote of Novel Educational Movement Begun by Milton Fairchild.



The Way Men Find Out Who Is Best. Who wins the games, rather than who can lick the other.



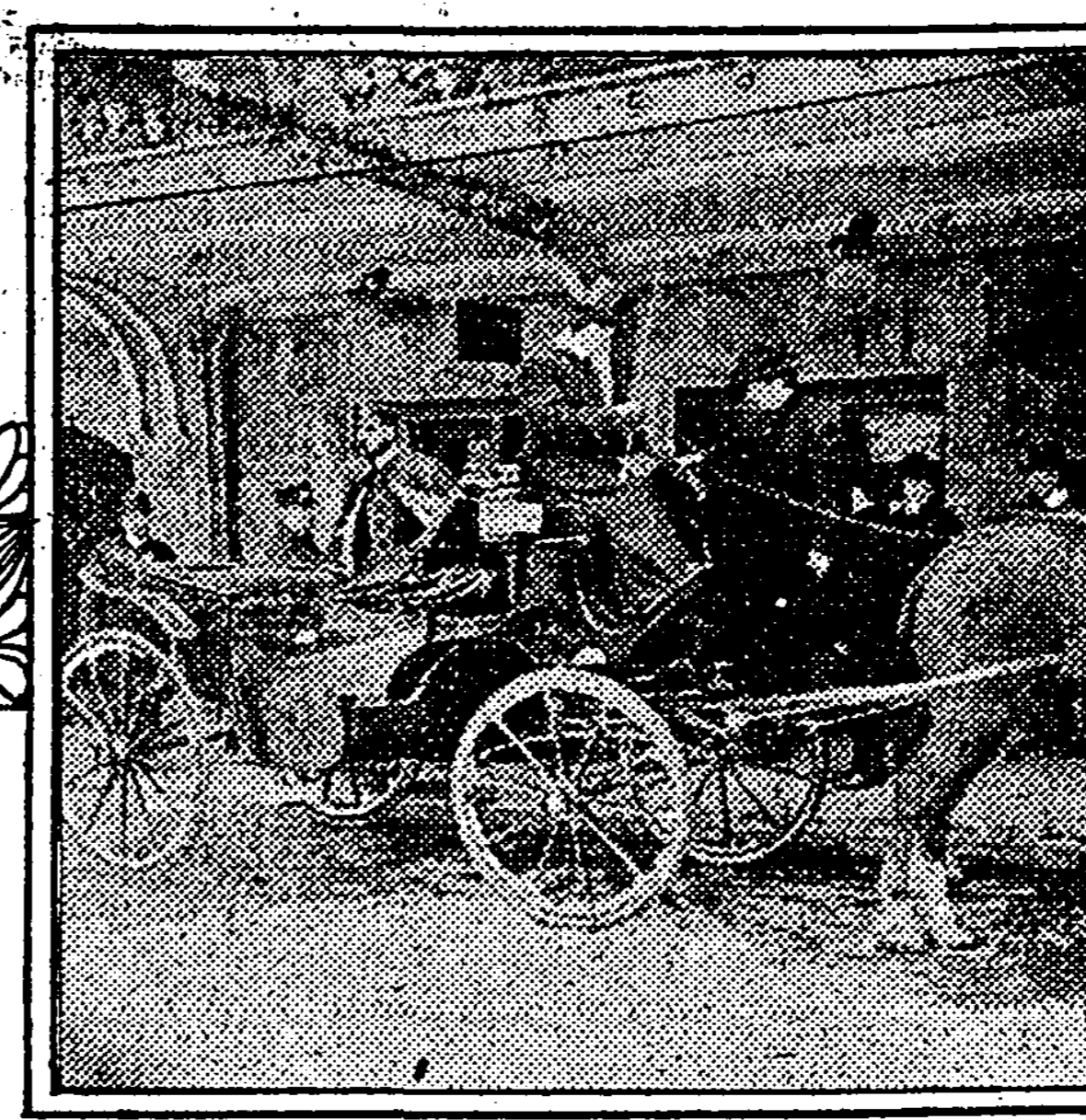
Use Your Abilities and Opportunities.

Remember you are to make the most of your abilities and opportunities when you grow up. People have different talents. Some who can do one thing well, do another kind of work without success. This dog can track a deer all day through forests thick with brush, when another dog would lose the scent. His nose is talented. Just so with you: there is something you can do to best advantage. Find out what that something is.



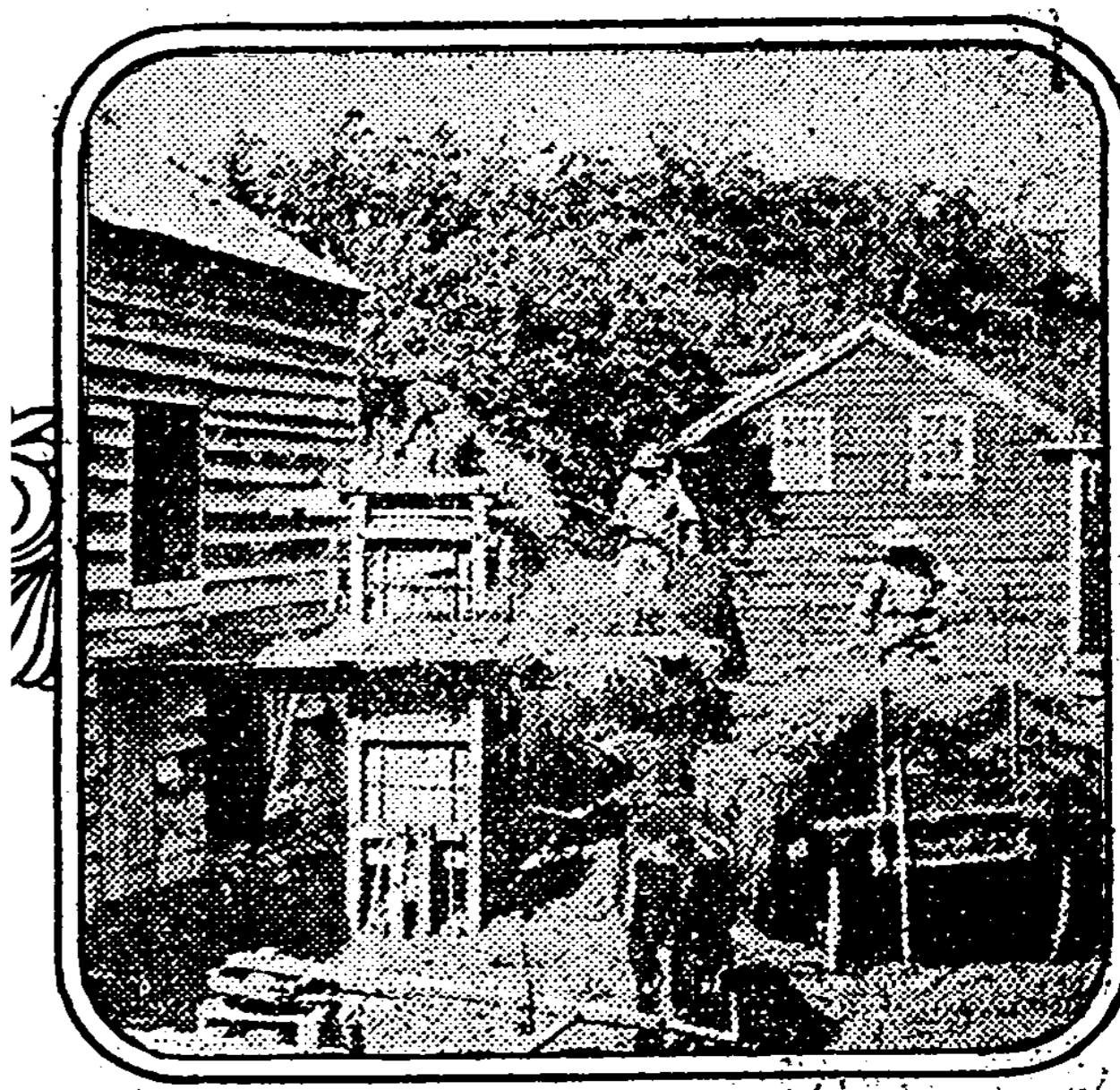
A Boy Surgeon of Ability.

Some boys were camping in a wood, and used an axe for chopping. Suddenly a scream was heard. They rushed to him who had the axe, and blood was flowing from an ugly gash the axe had made in the boy's foot. Without a moment's loss of time, that boy to the left upon the ground bound his handkerchief around the knee, cutting off the flow of blood, and dressed the wound. Not all could do this well, maybe that boy will be a surgeon when he grows up. He has ability.



Opportunities from Birth.

People do not have equal opportunities. Watch out for those that come to you. Prince Henry of Prussia was born a prince, and has his rights and duties from his birth. At the time this photograph was taken he was on a visit to America to represent the German Emperor. He has all he wants, and yet it is not at all an easy life he leads; he has to work.



Opportunities Outside the City.

Outside the city, on the farms, the men are at work in a different way. Here the hay is being pressed which comes to market to feed the city horses. The farmer gets the profits of his farm, and the others have their wages as farm hands.

A NEW method of teaching morality to the young has been invented. "No more machine or invention," says Milton Fairchild, who is responsible for this innovation in moral instruction. "has equaled in importance this invention in education."

Few people will quarrel with this comment on present-day conditions, made by Mr. Fairchild to a representative of *THE TIMES*: "We need a higher common morality. It is not the big rascals that make life hard for the masses; it is the little rascals, meanness, thievery, immorality, lies, and slanders that permeate all of life that keep us distrustful of our neighbor and break our hearts."

Mr. Fairchild is a firm believer in the old proverb, "As the twig is bent the tree will grow."

"We spend time, money, and energy trying to reform adults whose habits of life are practically fixed. Why not begin at the logical end of the problem? Let us raise the children right."

"The fact of the matter is that we have been unjust to our boys and girls; we expect them to grow up fine men and women, but we make little organized effort to show them what is right and what is wrong."

"Most children are left in ignorance of what is considered right by intelligent people. How many parents or teachers have ever fully explained property rights to the children in their care. We teach geography, but the chart of life, by which our boys and girls can make a true success of life, is not taught, either at home or in school. And I might add that I believe most parents are no more fitted to teach morals than they are geography."

"After some years of experience in teaching children, I appreciated the void in our educational system. I realized that some way had to be devised to teach the masses of the children what experience has taught intelligent people is right."

"I thought at first that incidents from the newspapers and from history could be described to classes and used as the basis for discussion. But I realized that words alone will not make real to children that which they have not seen. Besides, after the recital of the incident to be discussed, the boys and girls want the moralizing skipped and the next story told."

"Then the thought came to me which ultimately was developed in 'Illustrated Lessons in Morals'. The foundation idea of what we call visual instruction in morals is very simple. The boys and girls discuss morals among themselves vehemently when something happens in their own world having morality involved."

"I have seen a crowd of twenty boys as excited as a political meeting of men because one boy refused to give up a marble he had found which another claimed he had lost."

"After prolonged study and observation I decided that photographs could be taken of these incidents in the real world of the boys and girls, lantern slides made of them, and the pictures thrown on the screen life size. It was believed that if, while the incident in which the children are naturally interested from the standpoint of morals was on the screen, adult intelligence were added to the discussion, it would not be an unwelcome enlightenment."

"I can perhaps make my meaning clearer by an illustration: After a fight the boys discuss the right and the wrong of it for days, sometimes for weeks. There

are boy leaders in these discussions on morals. They argue and preach the other, boys into thinking as they do about it. Could not a man take the place of the boy leader whose ideas are crude? With photographs of the fight, could not a man interest a crowd of boys in an intelligent argument as to the right and wrong involved in the reality shown on the screen and thus assume the place of the boy leader?"

"The instructor could interrupt the argument as to the fight by showing pictures of other incidents which would help the boys to understand the principles involved in a fight and to solve their own difficulties through knowledge. In this way could be grouped together a lot of facts just as real as the fight, facts which every boy ought to take into account when he is making up his mind about the right and wrong of fighting. Throughout the whole time spent in watching the pictures, a verbal argument could be made, suited to the limited intelligence of the boys, in explanation of a man's ideas about fighting and other moral considerations, and the appeal through eye and ear could be made to the will of the boys, inciting them to personal conduct in conformity to right, the instructor playing the part of the boy leader."

"This was the theory that I went to work on. I gradually elaborated it into five lessons: 'The Gentleman,' 100 slides; 'Personal and National Thrift,' 100 slides; 'The True Sportsman,' 100 slides; 'What I Am Going to Do When I Am Grown Up,' 70 slides; and 'What Men Think About Boys' Fights,' 50 slides."

"Here is a reglmen of these five lessons:

**THE GENTLEMAN.**

Strive to attain the spirit and manners of a gentleman. If you become a gentleman, you gain the right to friendly recognition from all who know you.

Keep in mind four principles:

1. Be respectful.
2. Do well by others and regard their rights.
3. Rectify the wrong you have done.
4. Win out in a gentleman's way.

Be the best of what others do, act the gentleman on your own account.

**PERSONAL AND NATIONAL THRIFT.**

It is these older people who pass the word to you to be thrifty in your youth when opportunities are offered you for which public money and your father's money pay.

These older people think it is only fair you should be thrifty, and they know it is wise you should be thrifty, for they have the wisdom of experience, and understand the facts of life.

Thrift is a protection against distress. Thrift is essential in earning a living. Thrift is the basis of achievement for you and for the nation as a part of which you live.

**THE TRUE SPORTSMAN.**

There is a college Captain just at the moment when the ball is kicked into play for the great game of the year. He is what the fellows call "all there." Is he also a sportsman in his game? Does he keep the eight great laws of sport?

1. Sport for sport's sake.
2. Play the game within the rules.
3. Be courteous and friendly in your games.
4. A sportsman must have courage.
5. The umpire shall decide the play.
6. Honor for the victors, but no derision for the vanquished.
7. The true sportsman is a good loser in his games.
8. The sportsman may have pride in his success, but not conceit.

WHAT I AM GOING TO DO WHEN I AM GROWN UP, OR WHAT'S THE USE GOING TO SCHOOL?

Some boys are students and they take their reading and their lessons as they take their play—with all their might, with zest and strict attention. They play a game they play it hard, and when they study they study hard and win a perfect lesson. They are wise, and why not

all of us? And so I say again, and say it for the world of grown-up people: Remember youth is your time for gaining strength of mind, which you will need when you are grown up.

Repeat the outline:

1. Earn a living.
2. Do your share of the work.
3. Showed honorably.
4. Use your abilities and opportunities.
5. Have wisdom.
6. Bear responsibilities.
7. Get ready in school for the work you are going to do when you are grown up.

**WHAT MEN THINK ABOUT BOYS' FIGHTS.**

You will see for yourself if you watch and if you listen:

1. When men think of these street fights among boys.
2. When it is right to fight.
3. When it is wrong to fight.
4. What is cowardly in these fighting bulges of the streets.
5. How the law about boys' fights.
6. The law about boys' fights.
7. The way men avoid fights among themselves, and why.



Child Labor Stops His Education.

Here is a boy going to his work as a mill hand, and yet he is hardly in his teens. He goes to work when he is too young, and dwarfs himself in mind and body throughout his life. A little education he is likely to receive at lowest wages and hardest labor all his life. If he had had time to go to school, his mind would be better developed, and he would be able to do things he needs to know. If this be true, he is foolish, as many boys are.

years more in making my collection of negatives. Armed with my camera, I tramped the streets of nearly all the large cities of the Eastern States. In 1903, I went to England for scenes to add to my collection.

"How do the children like these lessons? You should sit among a thousand boys and girls and feel them respond when the stereopticon is working well and picture after picture, from reality and from their own world, comes on the screen for interpretation."

"Here are some extracts from compositions written ten days after the delivery of the illustrated lesson, 'What I Am Going to Do When I Grow Up':"

"It was given to us to show what we could do if we stayed long enough in school and study hard. It made me shake up my mind to study hard and it showed some of the people that did not stay in



Do Things Well When You Are Grown Up.

You must earn your way on your merits, and do something on your honor when you are grown. This man will do his work with energy, and leave each night satisfied rightly. He can be trusted as competent and honest.

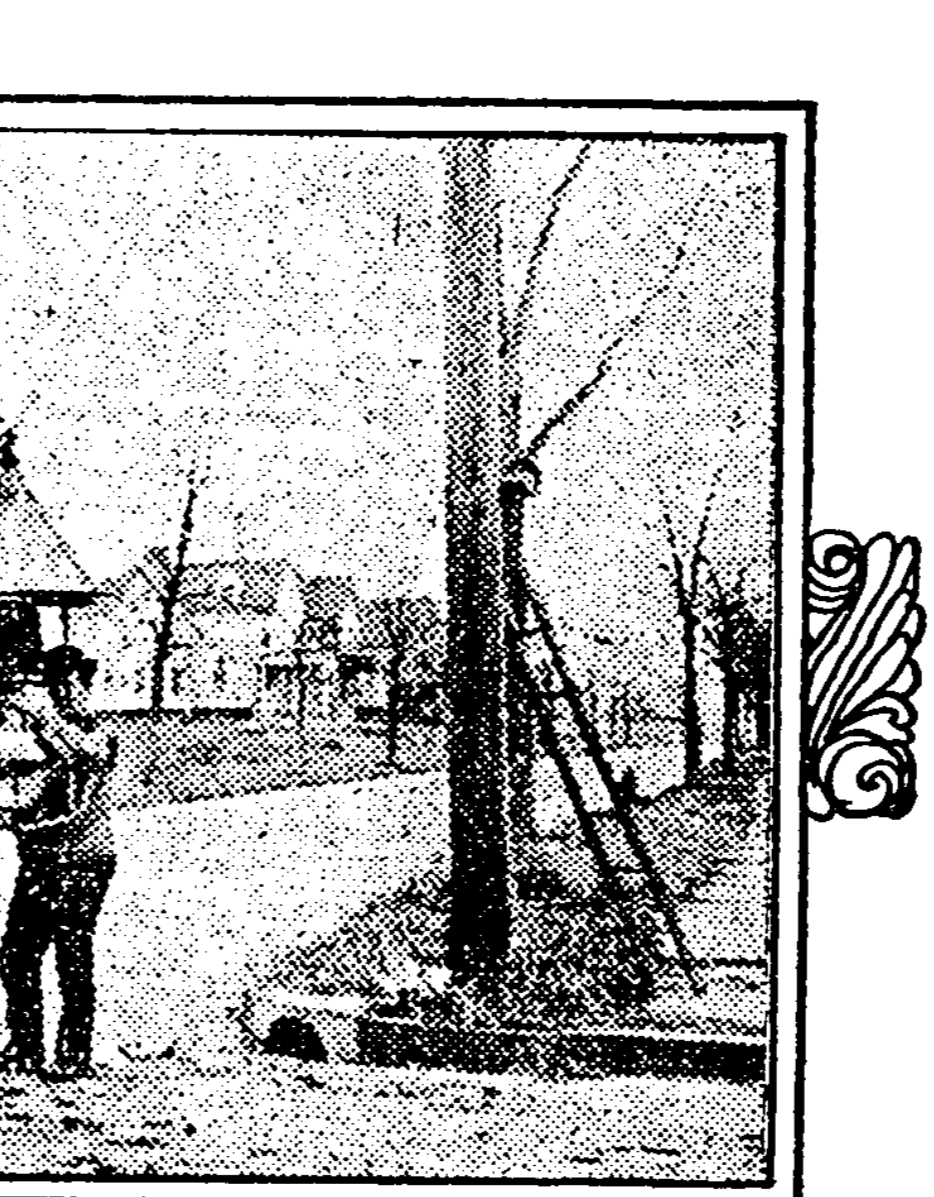
where the boys were crawling under a circus tent, and instead of a policeman coming and putting them in jail a man came along and told them to earn some money so they could very easily go in and see the circus. I thought the picture taught the boy a lesson and that he would not do that again."

"If showed how it would make you feel if you tried to steal, like that boy that the dog was barking at that is what I like because it will learn him a lesson."

"I think the title was given that name because children nowadays think that when they grow up, school will be of no account to them, and they will go to work."

"The schools have paid out in lecture fees and expenses about \$5,000 for this moral instruction, because they want it."

"But a National scope could not have been given this work had not a business



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the production of a complete series of about sixty of these illustrated lessons.

"We have already organized 'The Moral Education Board.' The following list shows the class of men who form its membership:

"Edward Franklin Buchner, A. B., Ph. D., Professor of Education and Philosophy, Johns Hopkins University, Baltimore, Md.

"Nathaniel Butler, A. M., LL. D., Professor of Education and Director of Cooperation with Secondary Schools, the University of Chicago.

"Philander Priestly Claxton, A. B., A. M., Litt. D., Professor of Education, University of Tennessee, Knoxville, Tenn.

"Milton Fairchild, A. B., Andover graduate, independent student of moral instruction since 1905, Director of Instruction, Moral Education Board, Baltimore, Md.

"Henry Churchill King, A. B., A. M., D. D., LL. D., S. T. D., President of Oberlin College, Oberlin, Ohio.

"Ernest Carroll Moore, A. B., LL. B., A. M., Ph. D., Professor of Education, Yale University, New Haven, Conn.

"Michael Vincent O'Shea, B. L., Professor of Science and Art of Education, Wisconsin University, Madison, Wis.

"David Snedden, A. B., A. M., Ph. D., State Commissioner of Education, Boston, Mass.

"James H. Van Sickle, A. B., A. M., Ph. D., Superintendent of Instruction, public schools, Baltimore, Md.

"Mary Emma Woolley, A. B., A. M., Litt. D., H. D., President of Mount Holyoke College, South Hadley, Mass.

"A. Duncan Yocum, Ph. B., Ph. D., Professor of Pedagogy, University of Pennsylvania, Philadelphia, Penn.

"This Moral Education Board performs a most useful function in helping to formulate the new lessons. After the first draft of a new lesson has been prepared it is printed in galley form, and copy mailed to the members of the board for criticism and suggestion. Each point is given careful consideration. An 'illustrated morality lesson' is written with as much care as a geography lesson. Surely it is a thousand times more important."

"It has been decided to incorporate an institution for the thorough development of visual instruction in morals. It is to be known as the 'National Institution for Moral Instruction.' It is to be under the management of a board of twenty educational directors, and its funds in the control of seven finance trustees; \$500,000 will be needed as an endowment. A small, permanent faculty will be kept at work completing and keeping in useful form a course of about sixty illustrated lessons—twenty for lower grammar, twenty for upper grammar, and twenty for high schools. Systematic and prolonged search will be made throughout the world for

Photographs of human events that will enable these illustrated lessons to teach the wisdom of experience.

"The distribution of lantern slides and texts to schools for use by local teachers will be at the expense of the schools; but the rentals will be placed as low as possible. The institution is to be strictly an educational philanthropy for the moral instruction of boys and girls."

"But we are already distributing lantern slides and a printed, illustrated text of the five lessons that we now have in hand. These are sent by express from four local distribution centres—Baltimore, Knoxville, Chicago, and Berkeley, Cal.—to all parts of the United States, for use by teachers, Principals, and Superintendents."

"The lessons are intended for use during school hours, the teacher delivering the text while the pictures are being shown. Discussion follows the lesson, led by the teacher and based on the facts and arguments presented. Large classes, numbering 400 to 1,000, can be held with success in schools having assembly halls, the discussion thereafter being in the different classrooms, led by the different teachers. Reference is made when some incident in school life, or when class instruction in morals is thus harmonized with indirect. The teachers will find that these illustrated lessons awaken keen interest and afford an unusually favorable opportunity for personal instruction and influence by the teachers themselves."

"It will take years to get the schools awake and adjusted to this new method of teaching morals, but a start has already been made and real success achieved by many local teachers. Now we are at the problem of endowing the National Institution for Moral Instruction. Mr. Barker, Dr. Henry Barton Jacobs, and Robert Garrett of Baltimore have taken hold of the problem. The income from \$50,000 ought to be available for this moral instruction and it ought to be made universal throughout America."

"On Feb. 13, in London, at the Victoria Institute, a special meeting arranged by Mrs. Marzette R. Torry for the presentation of this 'American Model Lesson in Morals' attracted so much keen interest that it was impossible to supply invitations to meet the demand. The Board of Education at Whitehall has asked for a repetition of the illustrated lesson on March 19 before a meeting of teachers. But interest in this American visual instruction in morals is keen among leading educators the world over. Prof. Michael M. Sadler of Manchester, England, writes that he will invite the Executive Committee of the International Moral Education Congress to look at the text and slides of 'The True Sportsman' which Mr. Barker has placed at Mrs. Torry's disposal for use in England."



Milton Fairchild.

8. Men's and boys' games that are better than these fights.

When a boy is five or six years old he fights whenever a little education he is likely to receive at lowest wages and hardest labor all his life. If he had had time to go to school, his mind would be better developed, and he would be able to do things he needs to know. If this be true, he is foolish, as many boys are.

"You see there is nothing new here. It is simply teaching children the old-fashioned virtues—that it is unmanly as well as wrong to lie, that it is ungentlemanly to fight unless the cause be just, that it is contemptible to cheat even in boyish sports, that a gentleman respects the aged and his parents, that when they are grown they are expected to earn a good living honestly."

"To throw upon a screen pictures taken from a boy's life of our own time, photographs of real boys doing the things that every boy does or sees done, and point out to him while he sees the picture the difference between wrong and right, between cheating and fair play, between contemptibleness and manliness."

"For example, take the lesson on 'The True Sportsman.' The attention of the boys is caught and held by screen pictures of a bicycle race, in which it can be plainly seen that the boy who is losing is deliberately running into the winner to foul him; while the manliness of the act is yet vivid in the minds of the indignant audience the screen then lights up with the photograph of a great play in lacrosse which is shown as a part of 'a gentleman's game.' So on throughout the lesson of an hour, in pictures from real life, true sportsmanship is shown, until all of the 'eight great laws of sport' have been brought home."

"Or take the lesson on 'What Men Think About Boys' Fights.' First, the question is thrown at the audience: 'Is it ever right to fight?' The answer comes upon the screen in the form of a photograph of a canal, with a dog struggling out of the water, only to be pushed back again by some boys. This is the comment upon this picture: 'If I owned this dog, I would not let the boys abuse him, as I know they do. The water is cold and this is the third time they have thrown him in. A boy should certainly defend his dog against abuse.'

"The marvel is that such simple lessons take such hard work to get up. Fourteen years of hard work and \$30,000 have been expended on the five lessons of which I have spoken."

"The pictures have to be taken especially for this purpose, because no one but myself has been taking snapshots of matters of importance to child morality. It is a matter of very close study of child life to choose the pictures and ideas for a morality lesson."

"Shortly after starting on this work I found that it was necessary to devise a special camera for my own use. You see, it is a very difficult matter to get just the kind of pictures that I wanted, for no faked photographs would answer. I knew that my audience of schoolboys would look upon a posed photograph as a put-up job, and would reject the moral application as quickly as they would reject a goody-goody story."

"In order to successfully stalk these scenes of child life, I had a camera built, the box of which looked like a suit case. It was fitted with a swift lens and a focal-plane shutter."

"After five years spent in what was practically preliminary work, I spent six